



## Native Chilean Shows Work Of Latin America

"The Americas are linked together. Far from being separate, we should see these two continents in mind's eye as irrevocably linked together for some great mutual purpose, linked as Siamese twins by the magic strip of land—Panama, the birthplace of our Pan America." That is the belief expressed by Srta. Mabel McCrimmon, native Chilean, in travelling throughout the United States to exhibit her fine collection of textiles and crafts made by the indigenous people of Latin America.

### Exhibit Designed to Further Understanding

She feels that an acquaintance with the work of the Indians will further our understanding of the total culture of all the diverse peoples of Latin America.

Miss McCrimmon has expressed the hope that these true specimens of the quaint handicrafts of the natives of South America will awaken a warm and abiding interest in the people of North America. She believes that the interest so aroused will broaden into a lively curiosity to know more about the lives and customs of these friendly next-door neighbors.

Set-up in the Exhibit Room on the second floor of the Ceramics Building with the assistance of the artists, the display was brilliant in its general impression of colorful and exotic design. The objects of textiles, wood work, jewelry, and metal arranged against one wall were from the work of the "Choapiños" of her native Chile, while Bolivia and Peru were represented by the collection on the other side of the room.

A striking array of the "El Ekeko" dolls from Bolivia were displayed in one of the show windows in the front hall of the Ceramics Building. The dolls, which were formerly worshipped as Gods in the ancient culture of the Bolivian Indians, are symbols of benignity, prosperity and joy. Miss McCrimmon explained that "when the sad and lonely Indian kneels before the beautiful, serene Madonna, he is worshipping the gods of his ancestors." The precision of design in the dolls' costumes and the detailed realism of the attitudes were particularly eye-catching.

### Exhibit Closes Today

The exhibition, which opened Thursday and closed today, was highlighted by an explanatory lecture given by Miss McCrimmon, Friday at four o'clock in Professor Nord's room. Miss McCrimmon cordially and informally spoke to the group assembled explaining, in her delightful combination of English and Spanish accents, the background of the various objects brought in for display and giving a brief, over-all summary of cultural changes in Latin America during her lifetime.

Following Miss McCrimmon's talk, members of the audience were graciously permitted to closely examine the objects described as well as view several of her paintings. She also showed some travel booklets and a personal scrapbook giving a brief impression of her busy life, and "just for good luck" each of the guests took one of the lucky Peruvian beans.

## National Art Week Exhibit Shown At Union

With the purpose of bringing before the people's consciousness the fact that art is a way of life, this week has been set aside as National Art Week.

"Our American Art is not strictly national, however, as it really represents an inter-mingling of many nationalities," Miss Clara K. Nelson, art instructor at the Ceramics College, explained.

To focus local attention on National Art Week, the exhibition at the Student Union includes this week a collection of prints from the works of painters and draftsmen of Italy, France, Holland, Germany, Switzerland, Mexico, China and America, dating from the sixteenth through the twentieth centuries. Painters represented in the collection are Leonardo da Vinci, Botticelli, Durer, Henri Rousseau, Raoul Dufy, Vermeer, Van Gogh, Marsden Hartley, Orozco, and a Chinese artist of the Sung Period. The prints exhibited are loaned from Miss Nelson's collection.

Later in the week will be shown works sent to the Ceramics College from the Museum of Modern Art in New York City, including several serigraphs, in which the reproduction is made through the silk-screen printing method.

## Winter Sports Club To Be Organized

A meeting of all those interested in starting a Winter Sports Club will be held on Tuesday, Nov. 13, at 7:00 p.m., in South Hall. It is expected that if enough students are interested, Alfred can have a good season. "If you want to get back on skates or skis, help put the Winter Sports Club on its feet," has been suggested as a slogan for the project.

Because of the shortage of men at Alfred during recent years, there have been no organized winter sports. The larger enrollment this year, however, has given many hope for a Winter Sports Club. This club would make ski runs, toboggan chutes, bob-sled runs and a skating rink.

This work must be done by the members of the club, but the Physical Education Department has offered its full support to the program. Novices in any of these sports will be given instruction by the more skilled sportsmen.

### Attention Newman Club Members:

There will be an important meeting of the Newman Club on Thursday, November 8, at 7:00 p.m., in Kenyon Hall. All dues must be in by that time.

The Newman Club will have its first social party on Friday, November 9, from 9 to 12 in Social Hall.

## Pi Delta Will Meet

The local chapter of Pi Delta Epsilon, nation honorary journalism fraternity, will hold its first meeting of the year, Wednesday night at 8:00 at Pi Alpha Pi.

Members of the group, chosen for their service to campus publications, will discuss projects to be undertaken by the group this year.

## Students Will Talk On Panel

"Should the Administration encourage co-operative houses that might ultimately take the place of fraternities and sororities?" will be discussed by a seven-member student panel sponsored by the Religious Fellowship of Alfred, Sunday evening at 7:30 in Social Hall.

Dr. Ellsworth Barnard, head of the University's English Department, has consented to act as faculty moderator of the forum.

Each of the four sororities will be represented on the panel by one member: Elaine Locke '46; for Sigma Chi Nu; Daphne Phillips '48, for Alpha Kappa Omicron; Wilma White '46, for Pi Alpha; and a Theta Theta Chi spokesman to be selected by the sorority itself.

Ellsworth Hauth, Lambda Chi '46, will present the Fraternity side of the discussion theme. Non-fraternally affiliated students will be represented by Spike Rhodius '47, and Trudy Epstein '48.

## French Movie To Be Shown Tuesday

Would you like to see the Liberation of Paris as it was recorded by a movie camera? Would you like to watch the people of France as they took up arms and drove the Nazi invaders out of their homes and their villages?

You are cordially invited to see a 32 minute sound film of the Liberation of Paris that is being sponsored by the French Club. It will be shown at eight o'clock, Tuesday night, November 6, in the Physics lecture room in Physics Hall.

Following the movie, French Club members will remain for a short business meeting.

## Assembly Review

David Baruck

Last week most of us were fortunate enough to attend the assembly indeed proved to be an unusual at which Pruth McFarlin sang. It program, and the source of relief from monotonous college life for many.

It is of the actual performance that I wish to speak. The first impression given the audience by the tenor was an extremely friendly one. This permeated the listeners with a feeling of receptivity. It is easier to listen to someone we like.

Mr. McFarlin exhibited popular taste in his choice of selections. He included well-known numbers, in part, such as the inevitable "Ave Maria," and the spiritual "Jose Fit De Battle Ob Jericho". He sang an operatic aria, the excerpt "Le Reve," from Massenet's "Manon". And he exposed the audience to a specimen of German lieder, "Mein Madel Hateinen Rosenmund," by Brahms. Unfortunately this selection was not representative either of the best of Brahms or of the finest in song literature. While not lacking in simple melodic appeal, it was very short, and, as interpreted, had little emotional appeal. In short, it was trivial.

Generally speaking, a restraint in volume was noticeable. These weaknesses, however, were greatly overshadowed by the rich quality of Mr. McFarlin's voice, his spec-

## Mr. W.P. Austin Plans Concert

W. P. Austin, conductor of the University Orchestra, made known today that the organization is planning a music hour at Social Hall to be held sometime before Christmas with the exact date to be announced later.

Interested students who play the clarinet or trumpet are urgently requested to join the orchestral membership now, in time to rehearse for the coming recital at Social Hall.

If there is no student response to these urgent instrumental needs, the orchestra will be compelled to admit high school members. This the orchestra does not wish to do since it desires to remain, as it should, a college orchestra, Mr. Austin explained.

Last week the Student Senate accepted the constitution of the Orchestra, whose preamble states, "The University Orchestra has the dual purpose of providing an outlet for students with musical ability and training and of furnishing the University with a musical organization for suitable occasions."

The new additions to the Constitution read as follows:

Sec. 7—"The executive committee shall consist of the conductor, the president, the vice-president, secretary-treasurer, and one representative of the new members of the orchestra to be elected at the third meeting of the fall semester.

Sec. 8—"The duties of the executive committee shall be to determine the policies of the orchestra, correlate its activities with the total university program, determine suitable awards for participation in the orchestra and set up requirements for such awards."

## The Chinese Theatre To Present Second Of Forum Series Nov. 14

### Theatre Depicts Life In China To-day; Company Consists Of Ten Actors And Musicians

Presenting plays straight out of China, plays which are a truly living theatre depicting life in China, today, the Chinese Theatre will present the second Forum program of the current season, Wednesday, November 14, in Alumni Hall.

### Theatre Director



Wang Yung

Miss Wang Yung, China's leading stage and screen star, often called her "Katherine Cornell", has trained and directed this company of ten actors and musicians, and has translated into English each of the plays she presents. Miss Yung has taken a brief course at Bryn Mawr to acquaint herself with requirements of the American theatre and to perfect her English.

### Americans Sponsor Tour

The group is being sponsored during its tour in the United States by a group of notable Americans, among whom is Pearl Buck, internationally-known novelist and authority on China.

Miss Buck says, concerning the work of her proteges and the background of the drama in Asia: "People in Asia have always had a good time at the theatre. Towns and cities have their theatres and for the villages and country-side there are troupes of actors, wandering everywhere on foot or by horse or by donkey or camel, to play the dramas which people love. Threshing floors and courtyards are stages, and even temples have their broad space specially for plays. There on holidays or in the evenings, the people of many villages gather. They sit on the ground—men, women, and children, and watch with laughter and tears the life of their own people unfold.

For the plays which the actors present are the history, the religion, the poetry, and the literature of the nation. Some of the audiences cannot read or write and it is from the lips of actors, in song and story, that they learn of the past and the present. The great national heroes, the beautiful women, the brave and the good, the traitors and the evil ones, come to life through the actor's imagination. It is in this tradition that the friends of China have joined with the East and West Association to bring here a company of gifted young Chinese players and musicians. They will present plays out of the living, breathing, moving China of today in the best of modern atmosphere. After the custom of their people, they will bring you these stories of their own land in the most direct communication between human beings.

The authors are well-known Chinese writers. Their stories, however, have been adapted for American audiences in order to give as complete a picture as is possible in one evening of the life of a great people. All are done in English so that everyone can understand and enjoy these delightful plays. I hope you will enjoy our living theatre. I hope you will help to make it grow."

## Campus Calendar

### TUESDAY

Sons of the Broken Wing—7:00—Ag-Tech Library  
Fiat Editors—7:00—Fiat Office  
French Movie—8:00—Physics Hall  
Beginners, D'Artaignan Fencing Club—7:00 and 8:00—South Hall

### WEDNESDAY

Chapel—Noon—Kenyon Memorial Chapel  
Advanced D'Artaignan Fencing Club—7:00—South Hall  
Movies—7:00—Alumni Hall  
Orchestra—String Section—7:00  
Badminton—7:30—South Hall  
Pi Delta Epsilon—8:00—Pi Alpha  
Full Orchestra—8:00—Ag-Tech

### THURSDAY

Assembly—11:00—Alumni Hall  
Choir Rehearsal—7:00—  
Advanced Archery—7:00—South Hall

### FRIDAY

Spanish Club Luncheon—Ncon—Collegiate  
Movies—7:00—Alumni Hall.  
Newman Club Party—9:00—Social Hall

### SATURDAY

Fencing Tournament—2:00—South Hall  
Hockey—9:30-12:00—South Hall, If Clear  
Badminton—10:00-12:00—South Hall—If Rainy  
Movies—7:00—Alumni Hall

### SUNDAY

R. F. A. Music Hour—2:00—Social Hall  
Episcopal Community Service—9:00 A.M.—Gothic  
Episcopal Annual Parish Supper—5:00—Social Hall

### MONDAY

W. S. G.—8:15—Kenyon

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TUESDAY, NOVEMBER 6, 1945

# Amherst Report

In view of the situation which apparently exists on the Alfred campus we are calling to your attention a recent report made by a committee of faculty members at Amherst College, after giving careful consideration to each bit of evidence, both pro and con. "Our effort has been to approach the study of the fraternity problem from a point of view which is as objective and detached as possible, bearing in mind our appreciation of an extraordinary rich heritage," the members of this committee have declared as a preface to their report.

Listing the "Asset Side" of fraternity-sorority existence, the faculty members investigating the situation as it exists on the Amherst Campus, a typical small college campus, noted several important contributions which a fraternity or sorority makes to student life: (1) a valuable experience of intimate group living in which life-long friendships are cultivated; (2) a responsibility for the custody of the fraternity's property which is obviously educational in value; (3) a mingling with upperclassmen who "supply worthwhile, if somewhat intermittent examples of more mature personality," together with guidance and encouragement to the lower class members; (4) the provision of a responsible group of units through which the college administration can deal with a considerable proportion of the undergraduates, but also a readily-available grouping for academic, athletic and social activities; (5) the possibility that membership in a society with national affiliation will prove valuable to the student, both during and after college, by fostering useful fraternal affiliations with other members of one's own generation in other colleges throughout the nation; (6) the educational value derived from fraternity meeting through their literary programs; (7) the tightening of the tie of students to the College through the fraternity, resulting in alumni financial and other aid to the school; (8) the carrying of a substantial part of the investment required for the housing of students.

The "Liability Side" has been given just as careful consideration by the investigators, clarifying several points about which there has been some doubt. For example, when statistics on the marks and scholastic standing of both affiliated and non-affiliated students had been compiled it was discovered that 60% more non-frat men were graduated with either a summa cum laude or a magna cum laude degree. And the Inter-Fraternity Scholarship Trophy in a 20-year period was won 13 times by the non-fraternity group and seven times by the 15 fraternities.

"We have gained the impression that the 'unwanted man' psychology plays a real role with too many students and that the competitive status of membership among the frats gives rise to a good deal of heartache and insidious comparison of social status," the educators stated.

Other points considered worthy of mention were: (1) the false and undemocratic sense of superiority which the system arouses in the fraternity man, and, in contrast, the unwarranted sense of inferiority which arises in the "unwanted men"; (2) the inconsistency of policy in an institution where students are accepted in the school on the basis of one set of standards and excluded from campus organizations on the basis of an entirely different set, particularly in regard to race and religion; (3) the excessive amount of dues and assessments required by the national body, in the case of nationalized groups, yielding no adequate returns for local members; (4) the recent trend of the fraternities towards becoming an anti-intellectual force in the college, as the traditional literary exercises of the frats have in the majority of cases, been abandoned.

On the basis of this analysis of the situation the Amherst committee decided that "it would surely seem that the liabilities in the the fraternity picture are so serious as to require some relatively drastic corrective measures if fraternities are to take their place again as a constructive force in the educational life of the College."

Four proposals were considered by the committee as possible recommendations for post-war Amherst: (A) fraternities could be restored to the general outlines of their pre-war status; (B) fraternity membership could be made more nearly inclusive of the entire student body, an objective which should be given increasing importance in the rushing policies of each house; (C) fraternities could be eliminated from the college picture and the college operate the fraternity houses as additional dormitory units, as had been done during the war; (D) the abolition of fraternities and the grouping of houses into five or six operating group units, administered by the college under a faculty member who, with his family, would be in residence associated with the group units but in quarters physically separated. Depending on scholarship primarily, Juniors and Seniors could make known their preference for living in a particular group unit.

The majority of the committee, after extended discussion, chose (D) as the most effective way of meeting the demand which is being made, and will continue to be made, on the post-war college for "new methods of steering the firegious and social impulses of young men toward realization of the aim of new intellectual emphasis with the same standards of non-exclusiveness as the college sets for itself."

## Intermission

Marcia Noyes

Friday evening, November 2, from 7:30 to 9:30 the little sisters were entertained at the sorority houses. This year a coffee hour replaced the former big-little sister dinners.

Alpha Kappa Omicron was decorated with fall flowers and tapers. Refreshments of tossed fruit salad, cookies, and coffee were served. The guests and their hostesses played cards. The following little sisters were present: Peggy Burmeister '49, Lee Honig '49, Jacqueline Shay '49, and Betty Jane Stevens '49.

At Pi Alpha Pi the decorations were chrysanthemums and yellow candles. Refreshments were cupcakes, cookies, ice cream, tea, and coffee. During the evening a drawing was held and the winner, Phyllis Lawrence '49, had her picture sketched by Stan Burdick '48. Favors were gold fish in small glass bowls.

The guests were: Marian Ash '49, Beverly Button '49, Hermine Deutsch '49, Carolyn Flanders '49, Jeanne Forcey '47, Joan Geise '49, Lorraine Gillman '49, Grace Goodrich '49, Barbara Hansen '49, Emily Harrington '49, Joyce Killian '49, Phyllis Lawrence '49, Risha Levine '49, Jacqueline Myers '49, Betty Newell '49, Barbara Phelps '49, Sandra Rubin '49, Winifred Strait '49, Betty Uhlig '49, Ann Wilson '49, and "Pinkie" Wright '49.

The general chairman was Kalope Giopulos '46 and her committees were: favors, Renee Suchora '47, Mary Alice Butler '47, Marie Fuller '48, Taffy Macaulay '48, Beatrice Rennell '47, and Ann Hooker '46; decorations, Pam Pelton '46, Wilma White '46, and Esther Lewis '47; invitations, Leah Raptis '46, Jean Moore '46, and Peg Knight '46; refreshments, Edith May Foster '47, Marcia Noyes '47, Gen Polan '46, Ann Mitchell '46, Edna Levy '46, and Shirley Lane '47; entertainment, Corinne Herrick '47, Charlotte Albiston '47, Leah Raptis '46, and Taffy Macaulay '48.

Under the chairmanship of Peg Lore '47, Theta Chi entertained the following little sisters: Marie Barnett '49, Florence Bunch '49, "Robin" Cochran '49, Nancy Curtis '49, Marian Green '49, Jane Holton '49, Emily Nicholl '49, Barbara Ruff '49, Naomi Ratner '49, Carlton Thomas '49, Shirley Wheaton '49, and Betsy Winegarde '49.

Refreshments of coffee and ice cream sandwiches were served. Billie Folts Stetson '46, poured.

At Sigma Chi, coffee, cocoa and apple pie a la mode was served. During the evening there was group singing in front of the fire to the accompaniment of Fran Bovee's ukelele. The entertainment committee was composed of Jean Martin '48, Gladys Imke '46, and Norma Kelderhouse '48. Dotty Freyer '47, and Betty Strayer '48 made up the refreshment committee.

The little sisters were: Madeline Collins '49, Marjorie Debowski '49, Rosemary Sharp '49, Juel Andersen '49, Aetoude Raischkoysky '49, Joan Brown '49, Marjorie Mould '49, Joyce Killian '49, Pat Wiley '9, Jacqueline Kiely, '49, Joan Beckman '49, Nancy Post '49, Donna Wattengal '49, "Janie" Lytle '49, Mary Jane Lewis '49, Mrs. Margaret Pachel '49, Marguerite DeLorenzo '49, Prudence Hall '49, Alice Stern '49, Marilyn Schneider '49, Barbara White '49, Susan Pike '49, Beverly McBride '49.

President and Mrs. Walters received the members of the faculty and the resident trustees and their wives from four until seven o'clock, Sunday, November 4. The members of the Administrative Council and the Academic Council and their wives assisted throughout the afternoon.

For the first time in over a year there were pledging services at a fraternity. On Wednesday night, October 31, at Kappa Psi Upsilon, the following men were pledged: Richard Powell '49, Leon Bawmer '47, Allan Rouse '47, Archie Farr '48, Robert Brant '47, Stanley Burdick '48, Robert Wilson '48, Merton Friberg '47, Sheldon McNeil AT '46, Burr Robbins AT '48, Charles Radetich AT '48, and John Ellis AT '48.

Thursday evening, November 1, there was a party in Social Hall for the members of the Union University Church Choir. Refreshments of ice cream, cookies and candy were served. In the typical "busman's holiday" manner, the evening was spent singing under the direction of Mrs. Samuel Scholes, Dr. B. Davie Napier and Doug Case '47.

Hallowe'en was celebrated at Bartlett, Wednesday, October 31, with a "Backwards Supper". The meal started with coffee and dessert and ended with the usual first course. Costumes were worn by some of the guests.

Twenty-two new members were initiated into the D'Artaignan Fencing Club, Saturday, November 3. Passing under the crossed foils of the advanced fencers, the initiates received a tap on the shoulder from the foil of President Ann Mitchell, Pi Alpha '46, which made them members. They were: Linda Allardt, Jean Briggs, Mary Briggs, Beverly Button, Sarah Conant, Eli Foss, Edith Foster, Stanley Graf, Emily Harrington, Barbara Hansen, Jane Holton, Irene Johnston, Taffy Macaulay, Jeanne Morgan, Clara Richeison, Marie Sica, Clifford Smith, Doris Smith, Bob Uekavitch, Mary Elizabeth Van Norman, Eugene Wallmeyer and Lee Wiegand.

After the initiation refreshments of punch and sandwiches were served and square and round dancing and games brought the party into full swing. The following committees planned the affair: Refreshments, Daphne Phillips; Invitations, Brenda Wilson, Janet Matson, Neysa Jean Dixon; Entertainment, David Weinrib, Stan Burdick, Ann Mitchell, Verna Jean Church, Millicent Albert, and Roxann Roberts. Chaperones were Dr. and Mrs. Willis C. Russell, Dr. VanDerek Frenchette, and Mr. and Mrs. James A. McLane.

Sunday afternoon from 3 to 5 the Brick had a tea for the faculty and the housemothers. The entertainment committee was comprised of Mary Ann Goodrich '48, Barbara Dahl '49, Grace Goodrich '49, Iona Bohl '49, and Helen Schwartz '49. Invitations were sent out by Joan Ehrens '48, Lois Berlinger '48, Susan Pike '49, Marie Sica '49, and Normalee Wiegand '49. Decorations were planned by Mary Mullaney '48, Mary Jane Lewis '49, Marian Green '49, Betsy Winegarde '49, and Marilyn Schneider '49. Julianne Sanford '47, Janet Wilson '49, Margaret Burmeister '49, Phyllis Hurlburt '48, Jane Lytle '49, Connie Coon '49, Beverly Button '49, Joan Slough '49, Marjorie Duggan '48, and Emily Nicholl '49, planned the refreshments. The Reception Committee was Jean Camagni '46, Jean Conklin '48, Elaine Greene '49, Nancy Terry '48, and Nora Utal '48. Mrs. Dora K. Degen, Mrs. M. Ellis Drake, Mrs. Ray Wingate, and Mrs. Emma Hill poured.

## Editor's Mail Box

Editor, Fiat Lux:

In the Fiat "Editor's Mail-Box" of October 30, there appeared a letter concerned with sorority versus non-sorority living. In-as-much as this is a question pertaining to Alfred University's proposed building project, we should like to present some less personal and, what we believe to be, more fundamental points. Try to follow us as un sentimentally as possible—it is hard, we know.

Sorority living is fun. Rushing is fun provided you are one of those who have made themselves favorably known on campus during the first semester. It is fun, too, in the sense of ingenious parties, and attention from upperclassmen. Yet, need these good times exist exclusively within sororities?

One of the outstanding advantages of going to college is the opportunity to work with and live with, and learn to know people of differing backgrounds from your own. Social functions are important, certainly, as a means of taking advantage of this opportunity. We can agree further that those things listed as social functions grow most easily from small groups—sorority or co-operative houses, as you will. But they spring from these groups in either case, not primarily because of rushing and pledging but because kids have fun doing things together. And they will do them together regardless of the institutions of which they are a part. Rushing need not be the instigating force in creating friendliness and understanding between the four academic classes. The Big-Little Sister association could be used more successfully than it has been to unite upperclassmen with new students.

There has been much discussion over girls being hurt, to the extent even of carrying that hurt years after college. It is foolish to suggest that discrimination should be legislatively banned; it is one of the instincts of man through which he learns, and through which he protects himself. But discrimination should be an individual thing and not a rising up en masse against individuals. It should not be used as an instrument by which it is possible for three or four persons—say in a sorority—to formulate attitudes upon which a total group will act. This is so in cases of black-balling. You have the right to choose your own friends and those with whom you want to live. We have said this is a necessary and good type of discrimination with which man is able to build up a sense of belonging among a group and a sense of security.

Girls say that what they like about sororities is the feeling of being wanted and of being asked to join. They are there-by guaranteed, so to speak, as many friends as there are members. This is a rather pleasant aspect of sorority life, but is not without its danger, however. Frequently members come to rely on this as a substitute for making friends on their own initiative. It creates a bogging down of the genuine friendliness which is thought of in connection with Alfred's campus.

The revision of last year's rushing regulations is a step towards over-coming hurt feelings of girls who are not rushed and of lessening the force of mass discrimination against a few. But this revision does not eliminate in any degree the growth of sorority cliques. Do not take this statement as being meant slanderously. It should be a recognized fact that eliquishness is of necessity a foothold by which a sorority maintains its existence on campus. Our question is, "Is it a desirable principle around which to build college life?"

We asked you at the beginning of the letter to try not to be senti-

## Who's Who

"Oh, oh hum! Six o'clock and the master not home yet..." these, the most quoted lines on campus last year, were introduced to "The Skin of Our Teeth" audience by the maid Sabina—known off stage as Lanie Locke.

As president of the Footlight Club and a member of the national honorary dramatic society, Theta



Alpha Phi, she is the leading lady in Alfred's dramatics. Her artistic talents are not limited to the drama, but are given full expression through painting and ceramic design.

She is a member of the Ceramic Guild and her individual paintings were among the first to be displayed in the Union. During the summer session, she was enrolled on the faculty as a teacher of kiln-firing. She was on the art staff of last year's *Kanakadea* and also was a columnist for the *Fiat*.

At present she holds the important position of president of the Intersorority Council, and is making her influence felt in the direction of co-operation rather than competition, among Alfred's sororities. In her own sorority, Sigma Chi Nu, she has been chosen vice-president.

Lanie has blue eyes, naturally curly blond hair, and a lively disposition. She is a well liked for her love of fun as for her more serious qualities. She loves to dance and her favorite sport is swimming. Food—any kind—appeals to her, especially leg of lamb. Coming from Brooklyn, she enjoys the atmosphere of a small town university.

She believes that everyone should have his own opinion in religious matters and should practice his beliefs. In this spirit she is a cabinet member of the R.F.A.

In secular matters, too, Lanie is all for sincerity, trying to be honest with herself as well as with others. In her opinion a belief worth having is worth fighting for, and she despises hypocrisy.

In recognition of her campus activities, she has been chosen as a member of Phi Sigma Gamma, the honorary fraternity for outstanding women on the Alfred campus.

A "March of Time" film will be presented in assembly Thursday at 11:00 a.m., in Alumni Hall. The title is "Eighteen Million Orphans". Short subjects will be "Flivver Flying" and "Scenic Spots of the Empire State."

mental. This, we realize, is impossible beyond a certain degree. Sorority members pride themselves on a certain spirit of sisterhood. This spirit, however, can grow as fruitfully among non-sorority groups, and evidence of it lies in the lasting friendships begun in the present, Brick and Bartlett Dormitories.

It is reasonable to ask here with the proposal of abolishing sororities, "What is to take their place?" We think the solution lies in university-run dormitories for new students and small residence houses for upperclassmen.

A Sorority Group

(Further discussion of the sorority question on pages three and four.)

# Letters From Students Discuss Sorority Problems

Editor, Fiat Lux:

Ever since I read an article by Mrs. Glenn Frank advocating the abolition of sororities and fraternities on American university campuses, I have been thinking a great deal about the matter. And the letter on that subject printed in the Fiat accelerated that thinking.

Mrs. Frank's main point seemed also to be that the Greek organizations are undemocratic, but she added to that many students have been and are being deeply hurt by their tactics. The letter written by the unidentified senior seems to emphasize more the "cloistered" aspect of sororities in addition to their being un-American and "un-Alfred-like".

In answer to both on the point they mutually stress, I say that sororities and fraternities are no more undemocratic than is the supposedly democratic background out of which the members of those organizations came and by which their prejudices were given formation. If they choose their members in view of race, creed, wealth, and popularity, it is because that is the way in which they were brought up—they didn't suddenly become narrow-minded when they became members of a sorority. Therefore, it is my contention that sororities or no sororities, there would still be unfair discrimination and hurt feelings as long as there is unfair discrimination in American society as a whole. In other words, the methods used by sororities in rushing and pledging are not the cause of a result, but the result of a cause and should be treated as such. It would do no good whatsoever to abolish Greek societies, for that would be approaching the problem backwards and might conceivably do more harm than good.

As for sororities "shutting themselves in and others out"—I, of course, can speak only for the sorority to which I have belonged for the past two years. Personally, I do not feel the least "shut in" and some of my best and closest friends are non-sorority members or members of other sororities. And can you really say with sincerity that "each sorority is composed of girls of somewhat similar backgrounds?" Do you really believe that that is any truer of sororities than it is of any other organization or unorganized clique? We are still free to choose our own personal friends and likewise to exclude others, for reasons unfair or justified. Wouldn't it only be natural, therefore, for us to be more drawn to people from a similar background and with a similar outlook on life? How can such a thoroughly individual matter be limited to sororities? Personally, I have found myself in close contact with girls of different racial, social, and religious backgrounds as a result of sorority life rather than in spite of it. Maybe my sorority is unusual.

As for the creation of ill-feeling and injury to sensitive egos—my answer is in the same vein as is that to the accusation that sororities are undemocratic. And that is, without sororities feelings would still be hurt; certain girls would still form their own closely-knit circles of friends and actively snub others. Why make sororities the scape goat? They are no more at fault than is any other single citizen who sits back and allows unfair discrimination to run rampant in his country, in his city, in his family.

We recognize that there are faults in the sorority system as there are in any other organization. But, speaking for my own sorority, we have been conscientiously working toward the

correction of those faults. We have tried to make the basis of our choice of members one of personality only and have therefore included in our group in the last few years girls of different races and religions. Thus, working from the inside, we feel we are attacking the problem from the correct angle and with much more effectiveness than could ever be achieved by outside interference.  
Marcia Noyes '47

Editor, Fiat Lux:

I was very glad to read the letter in last week's paper pertaining to sororities. I think it is about time that this subject was brought into the open.

Of course, of the many faults of sororities, the one closest to me is the fact that Jewish girls are almost always denied admission to sororities. Each year when the Inter-sorority Council has a meeting with freshmen girls this question is brought up. And each time they are told that girls are not chosen on a basis of religion. And Jewish girls are hardly ever accepted. Last year was a very special year because of the 40 or 60 girls taken into sororities, three or four of them were Jewish. I distinctly remember a sorority girl telling me how well liked "so and so" was by the girls of her house—and that each time rushing season came around her name got no further than being mentioned—because she was Jewish. And they tell me that we're living in a democracy—

It seems to me that Alfred spirit has disintegrated into a spirit for the particular house to which one belongs. One example of this is the petty politics played even on this small campus. "Power to My House Regardless of the Ability of the Opposing Candidate" seems to be the motto at election time.

Many freshmen have the idea that there is no campus life without sororities. And what has happened at rushing season? There are so many girls who absolutely heart-broken when they're not taken into a sorority that inferiority complexes develop. I've seen it in too many cases.

Sororities are not a necessity on campus. Small, well-managed residences will do as much, if not more, for a girl. And it eliminates a lot of the heart-break.

Let's not keep the problem of sororities a deep, dark secret, but bring it out in the open by the voicing of opinions either through the Fiat or in group discussions.  
Marion Miller '48

Editor, Fiat Lux:

I would like to register my approval of the letter exposing sorority practices. I am glad to see that at last this long discussed question has been brought out into the open. For too long, it has been surrounded by a hush-hush attitude and a fear of hurting someone's feelings.

Everybody knows that the desire for social approval is one of the basic aims in life; and in college, social approval is synonymous with success. But to a freshman, it seems as though this approval comes only from a sorority; when this approval does not come, some feel that that is the end of college; the end of all chances of success. Many girls develop feeling of inferiority, withdraw from normal campus life, and even become neurotic because of failure to get a bid. These sensitive girls are the ones who need encouragement and the chances for self-development—but they are immediately discouraged. Usually, the ones who get bids to sororities do not need this encouragement as much.

I do not think it is fair, demo-

cratic, or in keeping with the true Alfred spirit for a small group of girls to ruin a girl's chances for self-development and for participation in college life—and that is what the rushing system does to some girls.

Sorority girls may point out advantages which one gains from living and working with other girls; from the life-long friendships one acquires, etc. I agree that these are advantages; but I feel that they can be obtained through living in small houses which do not have the glaring disadvantages present in sororities; in houses where girls do not live under a false sense of superiority.

A Student

Editor, Fiat Lux:

This letter is a reply to the unsigned letter in the Fiat last week, pertaining to the gross exaggerations stated about sororities. The girl who wrote it probably never lived in a sorority house, otherwise, she would not have the misconceptions she so dramatically voiced in the Fiat. We realize that sororities are not perfect as nothing else in life is perfect. And thus, it has been the policy of the Intersorority Council to face its problems and to make any desirable changes.

As to sororities being undemocratic, what is wrong with a group of girls wanting to live together in order to work together for the furtherance of certain good aims and ideals? It is true, that when in institution is so far removed from its roots there is a tendency to lose sight of the basic principles. But the sororities at Alfred, because of their small size and localism, have been much more capable of keeping their aims and ideals than have larger sororities throughout the country.

In specific reply to the letter: Girls may be and are admitted to sororities in Alfred regardless of their religion!! As to popularity with boys, we have carried on rushing when there were not enough men on campus to equal in number the girls taken into sororities. The question of wealth is not even considered by us; in fact, it is less expensive to live in a sorority even with the sorority dues included than it is to live in the dormitories. Furthermore, provisions are made for girls in each house to work either for room or board and sometimes both. It is also true that many of the sorority girls would not be able to go to college if it were not for the scholarships which they hold or because of the non-tuition of the Ceramic College. In spite of the mystery as to the author of last week's letter we have one clue as to her identity. According to her statement she must be a very wealthy individual, otherwise, she wouldn't have been admitted to a sorority!

Since we are not allowed to discuss sororities with freshmen, the question as to whether or not a rushee will follow in her "sisters'" footsteps is information a "little" difficult to obtain! Could it not be that the author has been a little un-democratic in her way of think-

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ing for considering a group of people as a mass rather than as individuals? There are no rules requiring a girl to conform and we realize that in order for a house to grow the individuality of each girl must be maintained! As to confining her closest friendships to her own house or not, that is an individual matter. And isn't it true that those in the Brick associate more with those in the Brick, those in the Bartlett with those in the Bartlett, and those in the Castle with those in the Castle? Certainly if a girl is any kind of a thoughtful person she will not drop her old friends because she has obtained new ones.

In as much as candles and rituals are used in some sorority meetings, they are used only for the purpose of having symbols before their members to keep in view the basic principles upon which the sorority is founded. Do not churches use candles and rituals?

In answer to another statement, are sorority girls so entirely different from non-sorority girls that they cannot enjoy themselves at a tea or at any other entertaining which they give? Furthermore, is it not true that competition plus co-operation can be a stimulus for improvement? Had not the sororities planned to cooperate, the Intersorority Council would never have been organized!

Is it so unnatural for people to choose as their friends people who have similar interests? A study of Sociology will prove to the author of last week's letter that people are usually happiest with those with whom they have something in common. And an inquiry into the backgrounds of sorority girls will show a wide degree of difference in spite of the similar interests which seem to be prevalent.

A system of rushing, bidding and pledging is necessary because sororities can accommodate only a certain number of new girls each year. Realizing flaws in the old system of rushing, we have endeavored, this year, to change this system in a way which we think and hope is the most democratic.

It was stated in last week's Fiat that, "Non-sorority girls have close friends, perhaps in all the sororities, whereas sorority girls are expected to confine their closest friendships to their own houses." Will this girl please tell us how a

non-sorority girl can have a close friendship with a sorority girl but the vice-versa cannot occur?

We have specifically answered all the points in the letter. We hope that we have made it clear that the statements were considerably misleading!

Elaine Locke,  
President, Intersorority Council  
Peggy Knight,  
Sec.-Treas., Intersorority Council

Editor, Fiat Lux:

There seems to have been a great deal of talk lately as to how girls gain admittance to the Castle. I would like to correct some erroneous beliefs.

Castle girls do not vote on new girls! Anyone who wishes to live at the Castle need only go to Dean Degen and make application. She may be a sorority girl, a non-sorority girl, an Independent, or a non-Independent. If she is financially in need, there is little doubt as to whether or not she will be able to live here next year. If the list of applicants is too long, Dean Degen chooses those most in need of help or else eliminates the ones who applied last.

She tells us before-hand who has applied and if we know the girl and happen to see her, we naturally tell her more about the Castle; or if a girl at the Castle knows of someone who needs the help, she talks to her and tells her if she is interested in living here, she should see the Dean. Later, Dean Degen gives us the list of girls who, according to her decision, will come here. There is no formal discussion of the list; we take in all those suggested.

I hope this will clear up the doubts and questions which anyone may have.

Cynthia Leban '46

Editor, Fiat Lux:

I am a sorority member and have lived in a sorority house for two college years. On the basis of these two years of sorority life I can second to a certain extent the opinions expressed by "a senior" in the last Fiat.

Undoubtedly there are evils in the sorority set-up. And, in my estimation, these evils are the outgrowth of the regulations and restrictions with which sororities must fence in and limit themselves in order to insure their continued existence. Foremost among

these regulation-caused evils is the rushing system. New members are essential to the continuance of any house and can be gained only when the sorority sisters of XYZ persuade prospective pledges that the XYZ house is the college home best suited to them.

Perhaps occasionally this persuasion does lead to false friendships, but, more often, it results in a sorority girl's being sincerely interested in and attentive to a freshman girl whom she likes and whom she would like to be a member of her house. Naturally she will try to make the freshman girl like her and through her—her house. At any rate.

This necessity for "selling" one's own sorority entails countless minutes dedicated to visiting or entertaining Frosh which must be subtracted from each sorority girl's week. Beyond a doubt the time could be better spent.

Apart from the problem of interesting prospective members in a sorority there is the matter of determining which of a group of interested Frosh will be asked to become sorority sisters. And here, I think, lies the main evil of sororities: Lowly sorority girls assume the task of judging which of the hundred or so Frosh girls are worthy of being fellow members of their house. The sorority girls themselves may be the most broad-minded, square-thinking individuals conceivable, yet when it is necessary for them to vote "yes" or "no" as to whether or not a girl is "in" they become smugly superior; they are the in-group and they look down from their lofty self-appointed pedestals and, with a "holier-than thou" attitude, pronounce judgment on the out-group. The point is that this ability to determine another's fate in regard to sororities has a harmful effect on the determiner. The existence of institutions promoting this harmful effect is not in accordance with our democratic ideals.

As well as being harmful to the sorority girls in many cases sorority rushing hurts the Freshman. Early in their college careers SORORITIES loom up with massive importance. In Alfred this importance attached to sororities is a result primarily of the fact that, with the exception of the Castle, there are no non-sorority residence houses, other than the dorms, for  
(Continued on page four)

## WELLSVILLE DIRECTORY

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**Letters From Students**

(Continued from page three)

upper-class girls. So, to the average Frosh the prime aim in life during that first year is sorority membership. And not all attain the goal. Sororities can pledge only a limited number. Therefore each year many girls are disappointed or even heart-broken. It is not a nice feeling to realize that you are not wanted in the house of your choice. Such a realization can warp a girl's whole college life. An organization which is the instrument for inflicting hurt of this kind is wrong.

These previously mentioned evils in the set-up of sororities are, inherent parts of the sorority system without which sororities can not exist. There are, however, other less significant evils toward which although they are not inevitable results of the sorority set-up, sororities tend. One of these evils is the development of a too-intense group feeling. Sororities are apt to become clique-ish and to hold themselves apart, to a degree at least, from other campus groups. This does not promote a good atmosphere on a campus, but rather promotes bitter rivalry and antagonism between groups. Another condition which often occurs in sororities is the subordination of all other ideas and aims to the ideals and aims of the sorority. This is not good. If a sorority becomes the thinking mechanism for an individual it is defeating its own purpose as well as that of the university. Far too often sorority girls refrain from voicing their own opinions because their candor might be injurious to their house. I do not believe that either. What is best for the individual or what is best for the university, should be subordinated to the good of a sorority. A sorority is merely a tool in the hands of the members to be used for the profit of the university and themselves, but it is not to be glorified and become an end in itself.

I do not wish to plant a completely gloomy picture of sorority life, as I think "a senior" was inclined to do. My two years of sorority life were wonderful. It was a real privilege to live with a small group of girls and to reap the benefits which were the result of this close association. It was fun to work and play together preparing meals, planning, decorating rooms, house-cleaning, and planning numerous social affairs. It was a genuine pleasure to invite my friends and acquaintance (and this includes freshman girls) to a college home of which I could be proud and to endeavor to instill in them the same sense of "at home-ness" which I felt there.

Along with this feeling of belonging came to me the satisfaction of knowing that in the group of which I was part each sister member was as sincerely interested in my well-being—my problems, my disappointments, and my happiness—as I was in hers.

In this playing and working together I learned what it means for each individual to cooperate for the good of the whole; I learned that in group living individual desires must give way to the desire of the majority; and, even more important, I learned that when you

really get to know and understand a person it is much easier to like him than to dislike him. For me was exploded the old "difference equals inferiority" concept; I realized the rich opportunities open to us in the association with peoples differing from ourselves.

In addition to this broadening of outlook which I gained from sorority life I have formed some strong friendships which—in all probability—will last as long as I live.

These are factors to be tallied on the credit side of the sorority ledger and in my estimation they add up to quite an imposing and significant list. Girls living in sororities are able to devote their best selves to their studies and to their participation in college life since their life for the most part is pleasant and smooth-running.

For this reason, I believe that small group living is the most satisfactory housing arrangement for upper class girls. And I think that it is a shame that it is not possible on the Alfred campus for all girls to live in small houses. The girls who do not join sororities or are not able to live at the Co-op and are forced to live their four college years in a University dorm are not experiencing college life at its best. I do not think, however, that more sororities are the solution to the problem. As long as there are sororities there will be the concomitant evils—valuable time absorbed by rushing, the judging of one girl by another, heartbreak caused by non-acceptance into a group, too intense group spirit, and poor judgment in subordinating all else to sororities. It seems only reasonable to suppose that small living groups which were not organized as sororities would be more beneficial to both students and the university. And although it is true that the evils which are inherent in the sorority system would develop under the non-sorority system, their occurrence would be so slight as compared with their existence in sororities that they would be almost negligible.

I, personally would like to see a plan worked out on the Alfred campus whereby sororities would be abolished and the living units in their stead would be small houses—some co-op and others run by the administration, and of sufficient number that all sophomore, junior, and senior girls could live in them.

It seems to me however, that the wave of "abolish sorority" sentiment which is sweeping the campus can be dangerous. Too many people are ready to set out blindly to do away with sororities without

considering just what is to fill their function on the campus. I think it is important to remember that it would be far easier to establish living groups on this campus that would be more detrimental to our college community than the ones now existing, than it would be to improve upon these existing ones. The evils of Alfred sororities are mild compared to those existing on other campuses; our local chapters are far superior to the national sororities which, for example, have clauses in their constitutions stating that Jewish, Japanese, or Negro girls cannot become members. Laws such as these are rank refusals of democratic principles. Alfred sororities can be proud that no such discrimination is, theoretically at least, a part of their organizations. And, now, with the newly initiated reform of the rushing system Alfred sororities are moving ever nearer the democratic goal. Let's be rational in viewing this problem of sororities and be sure that in destroying them we are not forgetting to build something better in their place.

Coreene Chapman '46

Editor, Fiat Lux:

There have been many misconceptions as to the meaning of sororities and their place on Alfred's campus. This letter is to explain the purposes of Sigma Chi Nu.

Twenty years ago a group of girls living in the Brick, decided that they wanted to work together

for common goals of service and comradeship. They formed a group called Sigma Chi Nu, whose object was, and still is "to secure greater moral advancement, mental culture, high scholarship honor, and to maintain a sorority whose members will endeavor to represent Alfred at its best."

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